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reference to the spirits who animate and direct medicine-men, it would seem that there must be performances of expressions which reflect the reverence with which they are regarded. If certain of these ancestral spirits should be found to resemble veritable deities, it would be no more than is indicated by the accounts obtained from other parts of Australia, and would be in no way inconsistent with the theory of origins as set forth by the writers. At any rate, the dramatic presentations of myths constitute a form of worship, and the writer of this notice ventures to regard such relation as corroborating views previously expressed by him in regard to the place in ritual of myth-representation.

W. W. Newell.

DIE ZEUGUNG IN SITTE, BRAUCH UND GLAUBEN DER SÜDSLAVEN (vol. vi. of *Κρυπτάδια*, pp. 193-381). Paris, 1899.

Folk-lore is a serious science, but unfortunately it has become the fad and pastime of society. Callow youths and gentle maidens assume an air of seriousness and dabble in matters that often ought to be left only to the ripe scholar who is devoid of all pruriency, and who can approach his subject in the spirit of an alienist and medical practitioner. The result of this society interest in folk-lore is that, while no case of psychopathy and degeneracy is ever excluded from medical works, the student of popular customs and beliefs has to betake himself to secret publications, that cannot be procured through the ordinary channels of trade, when he wants to study a subject such as the present book contains. The author, F. S. Krauss, justly remarks in the introduction that "the title *Κρυπτάδια* is incorrect for this collection, for texts are given that are sung in public, generally during the performance of the round dance. The facts that are offered here are no secrets." Above all, it must be noticed that the philologist will find here a valuable vocabulary of words for which he will in vain look in any of the dictionaries of the southern Slavs. The texts themselves with their explanations throw a light on many dark points in the marriage ceremonies of various nations, particularly on the common custom of stealing the bride. For a common understanding of similar matters contained in Krauss's *Sitte und Brauch der Südslaven*, the present little volume is indispensable; it also clears up some doubtful facts in Krafft-Ebing's "Psychopathia Sexualis." Probably the most interesting part is that which treats on the songs and ballads of the round dance; the sexual nature of these is incontrovertibly proved, and one can understand why anathemas should have been pronounced against them in the Middle Ages, as for example in Iceland. In conclusion, the author says a few sympathetic words for the Croats, or rather for the country population of Croatia and Slavonia that is being rapidly Serbianized by a coterie of learned men at Agram.

Leo Wiener.